THE

VVhole and true Discourse of the Enterprises and secrete

Conspiracies that haue bene made a-
gainst the person of Henry de
Valois, most Christian
king of Fraunce &
Poland.

VVherupon followed his death by

the hand of a young Iacobin Frier, the first day
of August, 1589. Whereby the e-
nemies of the Crown, thought to
haue reduced & brought
all Fraunce to their
will & deuo-
tion.

Together with the assembly that the king

before his death made of the Princes of the blood,
Lordes and Gentlemen that were in his Armie,
with the heads of the straungers, to whom
he declared his last will.

Englished out of the French copie, printed at
Caan in Normandie

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soulde at his shoppe without New-gate, ouer
against S. sepulchers church, 1589.

The true discourse of the enterterprise made against the Person of the late deceased King, wounded (whereof he dyed) by a yong Jacobin Frier, the first of this moneth of August 1589.

IF the holy scripture, yea God himselfe, expresly forbid vs, (& that with threatning vs to fal into ỹ indignatiõ & iugmẽt of the higher power) that we should not in any wise touch or hurt the anoynted of the Lord: It is a matter worthy to bee wondred at, that hee (who calleth himselfe the preacher of the gospel) should so far forget himself, as ỹ he neither knewe nor vnderstoode the will of God, who so greatly esteemeth, and ordaineth to be honoured & respected, the partie to whom hee committeth the the gouernment of a common weale: although he vse rigoure and seueritie.

And who (I pray you) from time out of mans memorie, can giue vs testimonie of so wretched an act, and so worthie of euerlasting blame, to haue happened, and to haue bene committed and perpetrated in all christiandome, as that which is yet all bloodie in our Fraunce, committed against our so gracious and mercifull King, Henrie de Valoys, King of Fraunce, and Polande? An act verily vterlie vnworthy a christiã, & that would not be beleiued to haue bin exercised amongest the most bar-

barous nations of the world.

We find, yea in the holy scriptures themselues, that there haue bine reuoultings, discontentments, contradictions, and murmurings, and that in the ende many people haue rayſed wars, against their kings and princes, by reason of the great ſubſidies impoſtes, and heauie burthens, and other charges that were layde vpon their ſhoulders very hard & vneaſie to be borne. But it is not found that there hath an aſſault and murder ben done nor conſpired againſt the Soueraigne authoritie.

We read of Salomon who had impoſed and layd vpon the backes of the people that were committed vnto him by the authoritie of God, impoſsable burdens, wherewith the ſubiects felt themſelues diſcouraged and wholy oppreſſed. Jeroboam his welbeloued ſeruaunt, albeit he had receiued newes by Ahias the auncient prophet of God, that he ſhold raigne ouer ten tribes of Iſraell, and that there ſhould but one of the tribes remaine in the houſe of Dauid, yet the ſaid Jeroboam being at difference and diſcord with his maiſter, had rather to flie from the face of his maiſter Salomon, and to go into Egipt, then to quarrell with him. Notwithſtanding, when Salomon was dead, and his eldeſt ſonne Roboam ſucceeded in the kingdome, Jeroboam by the aduertiſement of the people was enformed howe all matters were. Who when hee was returned (together with the people) exhibited a

ſupplication

supplication to the king, to ease them of those heauie burdens that his father had layde vppon them. Whereto king Roboam wouldе not yeilde, and they went there waies very greatly discontented. And the sayd Jeroboam raigned ouer tenne of the tribes of Israell: who crowned him kinge & ruler ouer them. But they long continued not in that estate, but the vengeance of God fel vpon them after the death of the saide Roboam. And amongest all that is written of this goodly historie in the booke of Paralipomenon the 13 and 14 chapters, & in the first booke of Kings, the 1. 2. 3. 4. & other Chapters following, there is no mention made (though ther wanted no meanes) of the practising amongest them of anyother meanes, nor of any other kinde of assaulting the king, (though he were constrained to flie vnto Jerusalem) nor of Abias his sonne that raigned after him. Wee finde also that in the warres many kings haue beene smitten & slaine. Others also by the iust iudgment of God haue bene killed and wounded by diuerse straunge mortall woundes. The reuerence due to the king aswell in the warres, as otherwise, hath bene and yet is in so great accoumpt, that there is an obseruation in the warres, (when the King is there in person) to crie alowde: Saue the Kinge: saue the King.

They will alledge it was done vpon wrath and indignation, for that which was executed vpon Mounsire de Guyse, by hys Maiesties commaun-

vement.

I aunſweare them, it is not the part of a ſeruant nor of any other whomſoeuer to make himſelfe equall and euenlyke, nor to compare himſelfe with the authority, power, or highnes, of an Emperor, King, or Magiſtrate, who executeth and diſpoſeth of his affaires, as pleaſeth himſelf, and according to his good counſell. After whoſe example, and imitation of hym, if perticuler perſons, ſhoulde take vpon them to make ordinaunces, and to entermedle in the rule & gouernment of the ciuil eſtate, & the affaires of the kingdome. What order, what gouernmente, what iuſtice, ſhould we haue therin? To whom might it be ſaid that the obedience were due, which we proteſt to yeild in the name of God, to our ſuperiours, whome he hath ordeined and eſtabliſhed ouer his people.

There is no queſtion, nor controuerſie, but that a long time there hath bene verie ſecret practiſing againſt the king. For his maieſties owne ſelfe, hath often diſcouered verie euident tokens therof, whereby hee might eaſilie bee perſwaded, of their cankred hearts toward him. As may appeare by the ſerching and ſifting that the houſe of Guize hath made, as being deſcended from Charlemaine, vpholding the Bulle of Pope Stephen, in the behalfe of Pepin king of Fraunce, and of his wife, with their two iſſues males, one of the which was the ſaide Charlemaine, the which bull (next after the conſecrating & anoynting of the regalty

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in the person of the said Pepin and his wife, by the same Pope) conteineth a iudgmēt of curse against them that should presume to enterprise the french scepter & preuaile to obtaine the same, except they were such as should discend from the said Pepin, & his race. There haue ben other sufficient occasiõs brought to light, which I will passe in silence.

But I wonder why they laid that so long aside, and opposed not themselues, to them that haue raigned sithens that time. I wotte well that they haue ruled and gouerned in Fraunce in their time, and that nothing was done, but what they allowed for the most part.

And to alleadge at this daie, that the king has hardely dealt with them: hee that had brought to light so many sinister dealinges, and enterprises, They indeuoring and purposing to aide and defend themselues with a league and association (in a manner) of all the townes and communalties of all Fraunce, where they could get audience. This kinde of proceding was in truth concluded and determined from the councel, of Trent: And being assured of a great number of people as well Churchmen, as Gentlemen, and of the thirde estate, vnder colour of the reuniting of fayth and religion, and also of the asswaging and lessening of the impositions tares and subsidies that the kinge demanded by reason of the necessity of the affaires of his kingdome; and of other prankes, wherwith I may well say a great number of folke were be-

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witched, forsaking their king, who onlye hath power and authoritie in his kingdome to take order in all such matters, the which people staied themselues vpon certaine perticuler persons, that haue not any meane to accomplish the same, but only by taking their swordes in hande, and altogither to inforce the king to graunt to their minds, or else to constraine him to yeild vp his scepter: and intending thus to winne the authority that they seeke to haue ouer all Fraunce: to bring all things into confusion and disorder: to murder all them that should refuse to bee obedient to their will: to sease their goods and possessions, to recompence the heades of these warres, for their good seruice imployed for this league, at their costes. These matters are wel ynough knowne to many, by the actions that they haue cõmitted, yea & after what sort they haue led the kings maiestie about, who for a certaine space distrusted not their hipocrisie & dissimulation. But they could not so couertlye and cunningly playe their game, but it was espyed, how they had deliberated, to shutte the king vp in a religious house, there to finish the rest of his dayes.

Now when this confederatie and league was thus confirmed and setled, and the time of the execution of their intent drewe neere, wee know howe the kinge was constrained to withdrawe himselfe from Paris, and all those matters that ensued therevppon, vntill the assembly of his generall estats at Bloys. At which place, in the beginning, the king

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of Nauarra, and all those of his race, are declared to be vnmeet and vncapable to succeed, to the crowne of Fraunce, as men attainted & conuicted of heresie in their onely iudgement, with confiscation of all their possessions. In which place they thought verily to haue accomplished and attained to the perfection of their secret intents and complots. But when matters stirred and turned otherwise then they expected, and the estates ceased: They must needes open the closet of their heartes, whereby were reuealed their fautors and assisters. And euen as there was left but one tribe of the children of Israell in the house of Dauid, in the handes of king Roboam, the lawfull and naturall sonne, and rightfull successor of his father Salomon: so did the king finde himselfe stripped of all his good townes, noble men, and an infinit number of men at armes, so that he had no sure accesse nor place of retrait, sauing in the lesser part of his kingdom, though there were many of his side in the protestant townes, but the force was not in their handes. Seeing themselues then thus strong, they cried, God saue the League, God saue the League, The which word, because it seemed odious, they haue changed into Vnion.

The king weighing and considering this kinde of proceeding, and perceiuing their demeanors, pride and ambition, setling & rooting in the hartes of these hypocrites, the taking of his townes, borroughes, castels, and strong holdes, with double as-

surance of men in pay, and out of pay: it was necessarie for him to craue aid els where, and as he was alwaies well assured of the good will of the king of Nauarra his brother in law, toward him, so did he not sticke, nor make any difficultie to call him to his aide: Whereto the said Lord would not in any respect disobey: notwithstanding the rigour of the edicts and declarations that the said king of Fraunce had made against my said Lord the king of Nauarra and his aiders, and had caused their goods and possessions both mouable and vnmouable to bee solde, according to the desire of his enemies the leaguers, besides other matters which they caused the sayde deceased king to doe by force, for the most part, and wherein most often hee knew not what hee did. Which matters the said Lord the king of Nauarra hath sufficientlie set downe at large in all his protestations that he hath made to his Maiestie.

Now Sathan, seeking like a roaring lion whō he may deuour, perceiuing this good and holie agreement and reconciliation, with the good will of the faithfull protestantes of the kings side, he could no longer stay him selfe in assurance, forasmuch as his deuises went euill forward. For these of the kinges side, taking courage, haue brought manie sheepe backe againe to their owne fold. Herewithall he perceiued howe the straunger tooke the cause in hand, and stirred against the disturbers of the common tranquilitie. They coulde not otherwise iudge, for the behoof of the cause, but to per-

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cute the head that the mẽbers might be ỹ sicker.

In this iudgment and opinion, there bee many sortes of folke. For some of them ought to bee plaine and continent in their willes: Others are bolde and ignorant, ledde by their owne affection without iudgment: Other some contrarie to their solitarines, are forerunners: who contrarie to their profession, entermeddle to doe things cleane contrarie to all honest conuersation, which causeth them to be euill liked, of such as desire to walke plainlie in their vocation. All the which kindes of folke thus put together, cannot in their particular passions, which are without all holines and pietie, rightly nor fitly giue any good counsell for such matters as are to be done: for they prefer their wicked intention (which is transported with pride and vnsatiable couetousnes) before all good affection, and the safetie of the common weale. And all of them so put together, without foresight of that which is to come, reiecting al mãner of knowledge of God, cannot deliberate any other thing sauing onely the cutting away of the head of the tree, that the braunches might wither away the sooner.

This Counsell was holden at Paris, whereat were present at that time the principall heads of this league, in which place, Nathan offered one worse then Iudas, for Iudas kissed his maister after he had sold him, and acknowledged his offence afterwards. But this yong man, a Iacobin Frier

of religion, hath made no difficulty nor sticking, to wound to death him, that so hartily loued ỹ order aboue all the whole nations of religious persons, who had cherished thē, as they that were welcome about his psson. This will I say, it is no nouelti e that they begin to doe euill: I will produce an Emperour that was poysoned by a halowed hoast, empoisoned notwithstanding, which was presented vnto him by a Iacobin. This order of Friers preachers haue alwaies bene very desirous to bee welcome amongest men of high calling, and to vndertake odious offices, as to be of the inquysition of fayth and others. These of the League, vpon consideration thereof, prouoke and styre more and more, this poore cursed wretch, within whose hart Sathan lodged, to keepe him alwaies in this cursed mind. Upon the resolution hereof, they prepared him a knife for this purpose, which they double poisoned with such kind of poyson, that though the party stryken with this Instrument dye not presently, yett shall not be possible for him to escape, nor liue long after.

Upon tuesday the first of August, very early in the morning, this diuelish person, taketh his iorney, purposing to find his Maiesty at S. Clou, two small leagues from Paris: Attending his vprising, for feare of losing the occasion to speake with him: being well assured to haue entrance to him, in respect of the fauor that the king bore vnto them: hauing in his hand a letter or missiue to deliuer

liuer vnto him from the first president of Paris, as the report goeth, whom they detaine prisoner.

Assoone as he was aduertised that he might cõueniently speake with the king, he entereth with a bolde face, as hardy as a lyon, and like a bloody traitor gaue him the lubé with a very low & humble curtesie, offering vnto him the said pretended writing of the same President, and comming neer to his Maiestie, he signified vnto him how hee had another secret to declare vnto him. The king hearing the same, caused two Gentlemen to goe out, that serued him at his vprising. Then this Iacobin cõtinuing in his wicked mind, drew this knife and therewith thrust the king into the litle belly as they call it: the which stroke entred not into his body, neyther dyed he presently. The king seeing this, and being mooued, laid hold of a dagger that lay neere vnto hym, and therwith stroke the sayd Monke, who being hurt wieh the stroke, and much affrighted, fell presently down for feare: Howbeit not dead, but as is commonly seene, a malefactor is neuer setled and assured in conscience when he goeth about to execute such a cruelcie. Thys wretched Monke, being worse feared, then hurt, had leysure to speake.

Vpon the which noise, the said gentlemen soodenly came in againe with others, who by the kings cõmandement, slue him not, but tooke him vp. After the king was dressed, euen so far that hee had seuen stitches with a needle, as the report goeth, he

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gaue cõmandement for the examination of the saide Monke, which was accomplished, and he declared who set him on, the authors, and all other informations, with his name, and vocation, & that he was not counterfayted, but of the sayd order. Which being finished, through impatiency he was kylled, suffering aboue a hundred thrusts with daggers, & which is worthy the maruayling at, it is reported that the sayd Monks flesh became as blacke as a very rauen, which is easie to be beleeued, because Sathan dwelt within hym, and then the Iudgement of god that appeareth to men in diuerse sorts: behold here a pytyfull tragedy.

But as God will serue his purpose with men, by many and diuerse sortes, the king being yet of good chere, with the hope which hee had conceiued that his wound might mend, sent with speede, for his brother in lawe the king of Nauarra, the lordes of his Court, Gouernours, Captaines that were in his armye, & specially the heads of the straungers that were in his countrie, to the intent that if it so fell out that hee died, the disorder and mistrule should not be so great, that all the army should be broken vp, nor an vnmeasurable confusion ensue therevpon. When they were all thus assembled, God put into the kings mouth so stedfast and sure speach, as though he had felt noe griefe, and began to signify to the assemblie: hat the lawful succession of the royall estate of Fraunce, fell not to anye other, sauing in the person of Burbon, and declaring

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at that time the kinge of Nauarra first successor, he prayed and exhorted the whole companie so to acknowledge him, and to be faythfull vnto him: and to protest all with one voice the acknowledginge taking in good part of this deede, and true obedyence, as to the true and lawfull heire, and to cause the like promise & acknowledgment to bee made in the campe by all true and faithfull Captaines and soulders that could not bee present at the sayde assembly, aswell naturall frenchmen as straungers, who all with gladnes of hart (though otherwise sad and sorowfull for his maiesties wound) swore to execute the kinges will.

Vpon the ordering and disposing of all matters in this sorte, the kinge sent letters into all places, where he had yet the full gouernment, & especially to Caan to Mounsyr de la verune Gouernour and Baylly at Caan, and to the court of parliament established at the sayd place, with hope, that there was no daunger of death. Asmuch was written vnto them from Mounsyr de Mountpensier Gouernour general for his maiestie in Normãdy, who was thẽ at Andely vpon the riuer of Seyne, where he caused his whole armie to take the like oathe: exhortinge the heades to maintaine the kings will. Whiche was accorded vnto him, with hope as the said lord gouernor demed, that there shold be no daunger of the kings death, by Gods helpe.

But the next daie following, the said lord gouernor chaunged that kind of language, writing to the

sayde

sayd Bayly of Caan, whereby he gaue him to vnderstande how the king dyed the wednesdaye next following the daie wherein he was wounded.

An assembly was holden at Caan vpon sonday the sixt day of August, of all the Citizens and Inhabitantes of the same place, in the presence of the Bayly of Caan, and the Court of Parliament, the bodie of the towne, and the gentlemen of the countrie, where the skilful person Mounseur de Lisores, Presidēt in the said court of Parliament, did sit as President, and when he had deliuered and shewed to al the whole company what matters had happened, with admiration of the speach of thys Lord, as protesting perfect loyalty on his owne behalfe: publication of his Maiesties letters and of Mostpensiers letters was publiquely made, where all vniformally sware their acknowledgment & fidelity, euery man protesting to mayntayne the will of Henry de Valoys thus deceased, in all thinges that it conteineth.

CATECHISMVS PAVLINVS.

In vsum Scholæ Paulinæ conscriptus, *ad formam parui illius Anglici Catechismi qui pueris in communi precum Anglicarum libro ediscendus proponitur.*

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